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I. UNREST.

Small boon is leisure in these restless days :
Rather we crave that every moment find
Us taxed to weariness of limbs and mind,
Kind weariness, that e'en unrest obeys !
For oh, how life on our tense spirits weighs
In heavy pauses, for our ease assigned,
When needful occupation lags behind,
And, choosing its own paths, the spirit strays.
Aching and longing, quiv'ring with unrest,
For which the moment fain shows cause and name,—
Friends trust us not enough, or, cares infest,
Or our own evil grieves, or, wrongs inflame ;—
The cause is one : at issue still with life,
The soul seeks ease in cries—its peace through strife !

II. REST.

Peace and good will ! glory and peace ! sweet peace !
A grateful cadence falls on quiet soul
As liquid plash of oar on waters cool :
And life's long straining and endeavour cease ;
From turbulent desire comes release ;
And restless thought is under perfect rule,
Sitting, meek scholar in the Master's school,
In hope that to the meek shall scope increase.—
He shall not strive nor cry, nor in the street,
For any due of His, shall lift His voice :
But One among the sons of men is meet
For the mild glory of this praise. Rejoice,
When cries are hush'd in thee, strife at an end,—
The King holds court within. O soul, attend !

S. H.

THE INTEREST OF LIFE IN CHILDHOOD AND YOUTH.

BY THE REV. C. A. WHITTUCK,
Rector of Great Shefford.

II. PERSONAL RELATIONSHIPS.

HAVING now considered under its most general aspects the development of childhood and youth in relation to the external world, the point has been reached at which it will be proper to undertake a similar investigation in reference to persons.

Relationship to Persons and to Things.—The discussion, however, enters on a wholly new phase when it is thus extended. In the first place, personal relationships are between spirit and spirit. In the second place, the purely personal relationship is determined by reciprocal influences different in kind from those which determine the relations of persons and things.

Even in infancy there is a very distinct consciousness of the difference between persons and things, and a corresponding difference of behaviour on the part of the infant in the two cases respectively. The *child*, however, is thoroughly alive to this difference, so much so indeed that the perception of it is one of the most characteristic and also one of the most pleasing attributes of childhood.

The Recognition of Persons.—The child feels itself at once at home with other human beings, and though of course it is as much without knowledge of them as of the external world so far as regards matters of fact, it is yet under no necessity of going through a course of training in order to understand them, such as we saw was required in its dealings with inanimate objects. The world of living beings to which the child is introduced does not appear to it as a strange, still less as a hostile, world. In this latter sense, there is unquestionably a most marked difference between a child's attitude towards persons and its attitude towards things.

What it Means.—The reason of this difference is obvious. For the self has now for the first time an object which is not merely of like nature to its own, but which is also a unity corresponding with its own unity. Previously the self was in presence merely of a single thing or object which as such engaged its sympathy only at some one point. In other words, there was previously no adequate object of realisation and satisfaction for the self to fasten upon. Where persons and things are concerned, there is no opportunity for communion on the part of the persons. But where persons alone are concerned, the undivided spiritual nature of the self recognises its own counterpart, at the same time that the differences from itself which it also recognises are the means of eliciting its most wistful and eager curiosity.

Gradually Elicited.—Nevertheless, children love in the first instance that in other persons which appeals chiefly to their senses. This is so much so that in the first stages of childhood it is apparently the *things* associated with the persons rather than the persons themselves which convey the main part of the pleasure which is derived from human intercourse. Thus, infants and quite young children are especially fascinated by whatever strikes their fancy in the dress or ornamental appendages of their grown-up play-fellows. At a slightly more advanced age they follow with delight the manners and customs of their seniors in respect of such matters as eating and drinking, taking exercise, outward demeanour, both on ordinary and extraordinary occasions. Indeed the whole procession of the life around them engages the interest of children, so far as they can make play of it with their senses.

There is, however, from the first, a far more appreciative and intelligent interest awakened in the minds of children by these outside associations connected with persons than by the outsides of sensible objects apart from persons. The children in question have not yet arrived at the perception of the person proper, but nevertheless it is from the person, and not from the things surrounding him or her, that their interest is really derived. Nor would they care for the superficialities by which they are so much entertained, if these did not speak to them of a personal presence and influence lying behind them.

Likes and Dislikes.—The further enlargement of the child's experiences carries with it an increased sensitiveness to the more strictly personal characteristics of its associates. The child now shows itself conscious of *likes and dislikes* in the place of merely passing inclinations. It is only towards persons that liking in the *full* sense admits of being entertained. For that recognition of self in another, or of another as self—which is what constitutes liking—does not properly, but only metaphorically speaking, take place in the case of our likings towards things.

Nevertheless the likings of children towards persons are much more subject than are their likings towards things, to caprice and variation. For where two persons are concerned—especially if they are either or both of them children—there are fluctuations possible not only in the liking of the one, but also in the liking back of the other, and thus, though there arise all sorts of interchanges of sympathy, there arise also the most manifold complications and alterations in the emotions elicited.

The "Caprice" of Childhood.—The capriciousness of children indeed finds its chief scope in the sphere of personal relationships. For as it is only in these latter that the child really pierces through to what is outside itself sufficiently to admit of the emotional side of its nature being strongly aroused, so, on the other hand, the child's ignorance of the facts and circumstances connected with other persons is precisely such as is calculated to provoke misunderstandings between it and them, and thus to give rise to those heartburnings, estrangements and withdrawals of affection which children so commonly exhibit.

Closer Intimacies.—These necessarily transient attachments formed in childhood serve to bring into relief the closer intimacies which occasionally grow out of them. Probably, the earliest of such attractions by which children are thus sympathetically drawn towards those around them (the latter being for the most part adults rather than contemporaries) consists in the child's love of that in others which is opposite to itself, viz: the strength of others as compared with its own weakness, the repose of others as compared with its own restlessness, the sweetness and refinement of others as compared with its own rawness. Those most beautiful attach-

ments of the very young to the very old are of this nature, and are due to this motive under some one or more of the above-mentioned aspects. Such too is the almost idolatrous admiration with which the young man is regarded by his stripling brother whom he makes his companion and admits into his confidence.

The Child's Relationship to other Children.—It has already been observed that friendships between children and grown up persons are both more easily formed and less liable to interruption than are friendships between children amongst themselves. As the child grows, however, it becomes more appreciative of the society of other children. Yet the charm of this latter relationship does not at first make itself felt, but discloses itself only gradually through the medium of the occupations and amusements in which children are engaged. In other words such friendships are formed by children, if not exclusively yet in most cases, as the result of their participation in the stir and excitement of active employment. It requires a distinct stimulus to bring out the latent personalities of children sufficiently to endear them to each other. Where no such stimulus is brought to bear, children are for the most part mutually indifferent, if not antagonistic. In order to become more closely associated, they must belong to the same class at school, must take part in the same games, or at least must join in some common enterprise. Hence the value, in addition to other advantages thence resulting, of the common teaching which children receive and of the athletic exercises in which each bears his or her part with the rest.

In all such experiences the personalities of children are constantly flashing out and revealing themselves to other children. The friendships of childhood are the result of these interchanges of activity, and are usually recalled afterwards in connection with these associations. Yet even so, these friendships, though often warm, are seldom very durable. The self in childhood has not emerged far enough to take an interest in another self independently of the interest which attracts them to each other for the time being. It is, therefore, not surprising that the bonds of union thus formed should be, as in fact they proverbially are, evanescent.

Friendship.—On the other hand, during the period of transi-

tion from childhood to youth and maidenhood there is an increased susceptibility to *friendship*, which then becomes for the first time a reality. Youthful friendships and the personal relationships of youth generally are indeed of a wholly different character from those of childhood. This novel character is due to the felt presence in the beloved object of something which the self can make entirely its own, something entirely concrete therefore, but which yet localises an ideal element otherwise abstract, far off and unreachable. In the person of his friend the young man obtains possession of that which is above him and which is at the same time on his own level. And these two possessions are so indissolubly made one in the "union of hearts" at this time, that not only is there no consciousness of their duality, but the resulting sense of pleasure is one of the most single and simple of all human experiences.

From this general description it follows that in these youthful friendships, on the one hand, the note of *admiration* will be strongly marked, whilst, on the other hand, there will be an endeavour after the mutual recognition of such common objects of interest as will best serve to give concrete expression to the sympathy of the two friends.

Loftiness of Admiration.—(1) As regards the first point; though it is necessary that there should be a certain amount of admiration on both sides, a more or less one-sided admiration is in these cases the rule rather than the exception. For friendship at this stage of development is entered into more for the sake of finding an ideal than for the sake of participating in an equal exchange of benefits. But it would be a circumstance of extraordinary and barely imaginable felicity, if two friends were both equally capable of satisfying each other in regard to their respective ideals. Hence, there must almost necessarily be an inequality of admiration, which, however, is only fatal to the friendship in extreme cases.

Concrete Character.—But whilst friendship in youth provokes the most unselfish and yet the most self-satisfying admiration, so that, in Tillotson's words, we then "discover a great deal in an object which we understand to be excellent; and yet we see, we know not how much more beyond that, which our understandings cannot fully reach and comprehend," there must also be taken into account (2) the more familiar aspect

of such intimacies, their concrete character, and the attainment which they facilitate of that which would be otherwise abstract, far off and unreachable.

Here too, as in the case of children, friendship springs out of participation in common pursuits and amusements. Yet in the present case, it is not so much that such personal intercourse brings the self for the first time into real contact with others and promotes acquaintanceship with them by the interchange of bodily and mental activities, as rather that two persons act to each other as *interpreters* of what interests them both in common. All our recollections of our youthful friendships take us back to the time when we talked over people and things ("ἐμνήσθη δόσσακις ἀμφοτέροι ἥλιον ἐν λέσχῃ κατεδύσαμεν") with those to whom by a certain natural affinity we had thus become related. All our knowledge on certain subjects—perhaps afterwards uncongenial—is derived from a few casual remarks made by some boon companion of our youth. And not only was the pursuit of knowledge thus rendered less toilsome, but there was an added zest imparted by friendship to all our other pursuits (which, indeed, in the case of our physical exercises is too obvious a truth to need illustration), not less than to our experiences more generally, "before our perceptions were blunted by alcohol, by lust, or ambition, or diluted by the social distractions of great cities."*

Other Personal Relationships.—It must not be supposed, however, that because friendship in youth has been singled out by us for separate treatment, the other personal relationships of life do not likewise require to be considered in this same connection. Yet these, too, must either partake somewhat of the character of friendship during this period of growth, or else must abdicate, wholly or in part, from the position of importance previously attaching to them.

Readjustment of Sympathy.—For the age of dependence in which these relationships asserted themselves by natural necessity and without an effort is now past; hence the influence possessed at this stage by those who stand in close connection with the opening life of early manhood or maidenhood—whether as parents, pastors and masters, or as brothers and sisters—must depend on the extent to which these several

* Mark Pattison on "Milton," p. 24.

persons are able to adapt themselves to the new requirements of the situation.

It is thus possible for authority to become still more authoritative, or on the other hand to be practically ignored, if not set at nought. It is possible, likewise, for brothers and sisters to be all in all to each other, as they were before, or else to drift far apart. In either case, what makes the difference is the observance or the neglect of the same fundamental fact, viz.: that those who have hitherto been known as boys and girls have now grown into men and women.

This is an analysis of states of mind, not a treatise on education: hence it does not fall within our province to make recommendations with regard to the proper course to be adopted by seniors towards their juniors, or by brothers and sisters towards each other, under these circumstances. It is sufficient to note that at the period of life which we have now under investigation there is a necessary readjustment of sympathy, a feeling after some other and higher relationships than those which are merely natural.

Friendship or Nothing.—The point has been reached at which there must either be friendship, or else comparative indifference. New connections will establish themselves, it may be on the basis of the old ones, or it may be to the exclusion of these latter. Elective affinities will take the place of the affections, growing out of a position of dependence, and the conscious preferences which are elicited in the course of this process will be of a strongly marked, and sometimes even of a one-sided, character; for together with its expansion beyond the limits within which it has been previously confined, there is in the disposition of youth at this time a tendency towards narrowness in respect of the personal relationships to which it has been previously accustomed. Nor can there fail to be many "fallings away and vanishings" of sympathetic feeling, even in those cases in which the old ties of intimacy have been least disturbed, or, as we should rather say, have been most successfully transformed.

Friendship, then, or the lack of it, is the essential characteristic of the personal relationships of youth during this period. The development of youth, in short, culminates in an intensified affection, the natural outcome of which is sexual love. This latter condition resembles the previous and

preparatory state of friendship in so far as that it involves the limitation of the self to a particular object, and at the same time enlarges and spiritualises the self precisely by reason of such limitation.

Youthful friendships effect a clearance of the merely arbitrary, accidental and traditional attachments of childhood, and concentrate the affections of the soul on that in others which is really akin to itself. Love does but pursue the same path, though except for this fact that they both take the same general direction, there is not much in common between friendship and love strictly so called.

Indirect Personal Relationships.—Our account of the personal influences to which childhood is subject would not be complete without some reference to the indirect as well as to the direct effects which are thus exercised. What we understand by these indirect influences is, that mediately through the education received, rather than immediately from the teacher, a personal ideal may be conveyed to the child's mind. The methods of education may be ever so one-sided and inadequate, but if they embody to the pupil a comprehensible and applicable ideal, they may notwithstanding produce a considerable and often a highly beneficial effect. Even if the ideal be only that of making a gentleman of him in the conventional sense, or that of teaching him to attend to the main chance in matters of business, the boy has still a means provided him of envisaging his otherwise scattered and isolated experiences under a single aspect.

Now, the attraction of any such ideal to the mind of youth is often indirectly a personal one; it arises because the teacher inspires it with this character, because he is himself behind it and breathes into it the breath of his own life.

Ideals Suggested by Personal Influences.—But even if this is not so, the ideals of education which appeal to the mind at this stage may have an attraction because they are intrinsically of the nature of personified abstractions. They have grown up in society in response to the demand for influences of this kind. A boy's relations and friends and playmates are always suggesting them to him for his personal application, and for that purpose investing them with personal attributes. There are in fact any number of such ideals

current in society at any given time, some of them differing from age to age, others remaining much the same in all ages. Educational reformers indeed are usually far more successful in suggesting ideals for this purpose than they are in devising methods of education adequate to the ideals which they propound. Thus the XVIIth and XVIIIth century theorists showed themselves duly sensible of a higher principle to be kept in view by their recommendation of ideals (as e.g. Milton's:—"I call a complete and generous education that which fits a man to perform justly, skilfully and magnanimously all the offices, both public and private, of peace and war," or as Locke's "Sound mind in a sound body," "The endowments that belong to a man and a gentleman," "A man's managing his own business ably and with foresight in this world,") which ideals if they had been consistently worked out, would in most cases have utterly discredited the faulty and superficial methods prescribed.

Unworthy Ideals.—On the other hand, the personal influence lying behind the ideal may be an unworthy or debased one, and in this respect may be inferior to the personal influence which is employed to reinforce the methods of instruction. When this happens, the result is more unsatisfactory than in the former case, since it is better to retain the impression of an ennobling ideal, even if the latter is inadequately worked out, than it is to have familiarised oneself with methods which are without any corresponding moral ideal. Take, for instance, the typical young lady's education as it was once, and as it is often even now conceived. That has for its ideal merely the satisfaction of the *comme il faut* of "Society" in respect of manners, knowledge, arts and accomplishments. Now such an ideal serves in a sort of way to give unity to the parts of the training received, but it is too hopelessly poverty-stricken in itself, and too incapable of an effective and attractive presentation, to produce more than a feeble impression, or to excite more than a languid interest.* Under these circumstances, not even the employment of the best methods (though in such cases it must be admitted that the methods are commonly no better than the ideal) can impart

* "The right unity is that which harmonises with the social idea. There may be a wrong unity, which is, of course, in some degree false and precarious."—Bosanquet's "*Companion to Plato's Republic*," p. 165 (note on Republic 442. D.)

more than a merely superficial polish of culture, a mere skill in technique and mechanical execution. Here the background of personal influence comes from "society" and from the family circle impregnated by the spirit of "society," and to work on such a background with any likelihood of conveying their own personal ideals to their pupils' mind is for the masters and mistresses concerned a simple impossibility. A soulless and artificial product is, therefore, all that can be expected to result from their efforts.

There will, however, be no difficulty in understanding that these personal ideals of education do not always seize hold of the mind with the same degree of tenacity and strength. Often they are scarcely, if at all, operative, and in all cases the extent of the effect produced by them depends on individual tastes and idiosyncrasies. Moreover, certain circumstances, spheres and situations of life are more favourable than others to the fertilization of such ideals.

ATHENS: A HISTORICAL STUDY.*

I.

BY H. BEVERIDGE, ESQ.

THE land of Greece is a fair land. Its very name fills our minds with thoughts of beauty and romance, with memories of heroic deeds and high achievements. And Greece, too, is bound up by close and intimate bands with the heart and intellect of our own days and our own western lands; for here we find the ancestral home of much that is highest and noblest in the daily life that surrounds us. Here in the East, in the land of the sunrise, there dawned upon Europe her earliest, and in some respects most splendid manifestation of civil order, justice and political freedom. Here, too, in a burst of morning glory, shone forth the first great luminaries of European poetry, literature, architecture, art and philosophy—lights which still, undimmed by the hand of time, shine bright, in lustre unsurpassed by the genius of later days.

Let us make our approach to Athens, goal of our pilgrimage, by that great highway, ancient and renowned, the waters of the Mediterranean. As we plough our way, let us call to mind how much of her civilisation, her traditions of progress and of liberty, Europe owes to this great mid-world sea. It is to the waters of this wide spreading inland lake that we look as the cradle of Europe's infant navigation; it is to her fertile and varied shores; her gulfs, her harbours, her rivers, open doors to the great continents—"hinterlands"—beyond, that we trace the origin of the vast development of European commerce, first in the hands of Phœnicians, Greeks and Romans, later in the hands of the commercial republics of the middle ages. Lastly, it is to this commerce and to the

*This paper formed the substance of a lecture delivered in a Fifeshire village, to an audience of working men; this will serve to explain the geographical comparisons and other local allusions. It is hoped that in some measure it may as a secondary purpose, serve to illustrate the fundamental relation which exists between geography and history, and also to suggest the advantage of a regional basis for our educational systems.